

Indoctus Doctor Edoctus:

Or a Short

A N S V V E R

To a little Tract of

THEOPHILUS BRABOURN'S,

Concerning the Changing of

CHURCH-DISCIPLINE.

Wherern the pitifull simplicity of the said Tract is discovered, and the Authors folly made manifest to all men.

And it is made fully appear, that he hath sayd nothing to the purpose, in attempting to prove that the Government of the Church ought to be put into the *hands* of the *Magistrate*.

With an Answer to what the said Author hath said in it, concerning the *Sabbath*, together with a Copy of his *Recantation* of the very same *Doctrine* in the *High Commission*.

By *John Collings, B.D.* and Preacher of the Gospel in the City of *Norwich*.

But those mine Enemies which would not that I should rule over them. Bring hit her and slay them before me. Luke 19.27.

Accessit ipsa rerum experientia, quæ nos quidem ita in hac disciplina confirmavit, ut si quis eam vel per se vel malam damnare, vel a nobis eripere conetur, illam non magis quam ipsius doctrinæ defensionem et nobis deferri posse profiteamur. Theod: Bezæ. Tractatus pius & moderatus de vera Excommunicatione & Christiano Presbyterio.

Febr. 15. 1653. Imprimatur Edmund Calamy.

L O N D O N,

Printed by *H: Hills* for *R: Tomlins*, and are to be sold
at the *Sun* and *Bible* near *Py-corner*. 1654.

Indolent Doctor Edobur:

Or a short

ANSWER

To a little Treatise of

THEOPHILUS BRABOURN

Concerning the Changing of

CHURCH-DISCIPLINE.

Wherein the partiality of the said Treatise is
discovered, and the Author's folly made
manifest to all men.

And it is made fully appear, that he was laying down to the
people, in attempting to prove that the Government of the Church
ought to be put into the hands of the laymen.

With Answer to what the said Author hath said in his second
ing the said Treatise with a Copy of his Answer, and
the very same being in the hands of the Court.

By John Collyer, B. D. and Theologian, of the University of
Oxford.

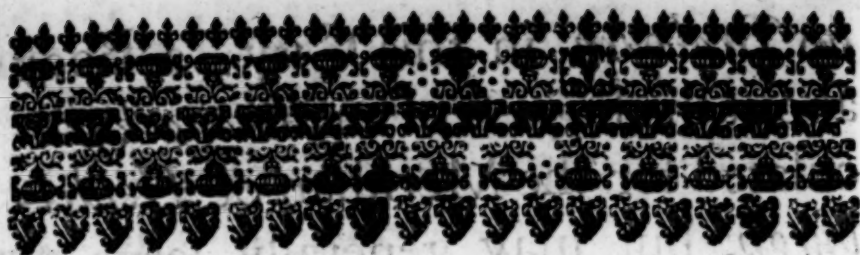
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at the same and other Booksellers.



To the Honourable
CHARLES-GEORGE COCK, Esq;
One of the Judges of the Court
of *ADMIRALTY*.

SIR,



Our self in part knows how
great a work lies upon my
feeble shoulders, from
which when I can get a
little respiration, I use to recreate my
self now and then with reading over
such new Books as the present Age
affords; amongst others, this last
Summer came to my hands a little
Manual, published by one *Theophi-*

A 2

lus

lus Brabourn in this City, a Book about the bigness of an *Almanack*, calculated for the Meridian of *Heidelberg*, but may generally serve to discover the Atheism of every corrupt heart, which would have any thing rather than Christ to rule over it. I found the Book fit for my turn, (I mean to make me merry.) When it had served me a little in that design, writing upon it

Spectatum admissi risum teneatis,
I laid it aside as a thing that would not pay the charge of an hours pains to be spent about it, and guilty of so much simplicity, that a man could not meddle with it without exposing his judgment to a just censure for accounting it worth his time, onely pitying its unhappiness, in being printed in such a Volume,
that

that the Leavs (not worthy to be read) were fit for nothing else. Occasionally some time after speaking with the Stationer, who procured it to be printed, asking an account of him how he came to have a hand in printing such an impertinent Discourse, he told me, *The Author payd for the Impression himself;* And for want of sale for them, I heard he had dispersed them as Gratuities to several persons of worth, amongst whom, Sir, your self, as I hear, was one. This made me take up second thoughts to reade over his Book again, and search for that latent worth, which I perceive the Authors opinion judged it had. To give you a short account of what I found in it, Sir, if I mistake it not, it consists of two *Knavish Notions,*

clothed with *Fools Coats*, and change
of Garments, they have *Nonsense*,
Tautologies, *Impertinencies*, *Brutish*
Language. Such Bundles of these
stuffs there are, in which the little
Needle of pretended Reason lies,
that there is no great fear of any
ones finding it to prick his fingers
with it. And when I had done, (ani-
madverting upon the Book as I
went) I was put to a new study,
how to excuse my self to the world
for the loss of so much time; it was
no little temptation to me to allow
his *Arguments* more than they de-
served, that the world might not
judg me exceeding idle for encoun-
tring such a wooden *Adversary*. At
last I remembred, that Bishop *White*,
at the Kings command, had made
himself as liable to *Exception*, an-
swering

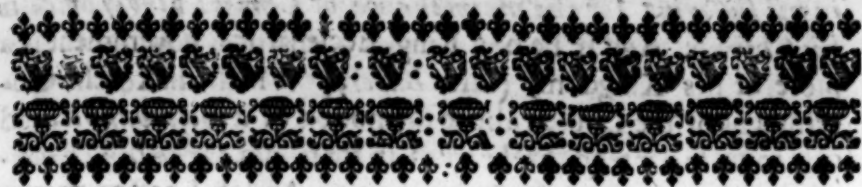
swering one of this Rabbies Books,
wherein he would have made the
world believe *Christ was not Lord of
the Sabbath*. In short, when I heard
he had been at the expence not one-
ly of so much time, but money, to
disfuse his Venom, I thought it cha-
rity to be at a little expence of time
to prepare an *Antidote*. Under which
notion, Sir, I send it not to you, the
strength of whose sanctified nature
I can easily believe sufficient to expell
such feeble Poyson, without any ad-
ventitious help; I have onely sent
it you, that if you meet with any
Christians so weak, that this
Venom may probably do them
hurt, you may (to spare your own
pains for better purposes) give them
this Pamphlet. I beg pardon of you
for my Enterprise. I know you are
so

so well acquainted with *Pauls* Epi-
stles, that you know it is not onely
our work to preach εὐαγγέλιον καὶ ἀγαθήν, but
also ἀντιλέγοντας ἐλέγχειν. The Lord make
you, Sir, and us all, stedfast in the
truth, always abounding in the
Lords work.

Chaplyfield-house,
Jan. 30th. 1654.

Sir, I am
Your most humble Servant
in the Lord *Jesus*,

J: COLLINGS.



Indoctus Doctor Edoctus :

OR

A short Answer to a little Tract of
THEOPHILUS BRABOURNS,
Concerning the Changing of
Church-discipline.

C H A P. I.

*Containing a Preface to the Treatise, and some
Animadversions upon Mr. Brabourn's Pre-
face.*



Tis a notion I have met with somewhere, That
the Article upon which Christ was arraigned,
was that For the maintaining of his kingly
Office, accordingly was his Superscription of his
Cross (we know) which is enough to prove it;
if we allow the common usage of those Inscrip-
tions, we may rationally induce that Pilate would hardly have
taken notice of the Blasphemy they charged him with, if he had
not had this supposed Treason to have justified him, which made
that famous Scotch Martyr Mr. Welch, in his Letter dat. Jan.
1616. to the Lady Fleming, from his Prison at Blackness, glory
V. Gillespies,
Aarons Rod,
Ge. in Epist.
to the Reader
in

Bucer de P^{er}
lin. Eccleſ.
l. i. c. 2.

in his suffering for the maintenance of Christs kingly office in his Church. And if he be a King, Ecclesiastical government is a piece of his Kingdom, (saith Bucer,) Which makes the Government of the Church above the notion of a fools-banble, and calls to us to contend for the truth in that, not as *pro lana caprina*, but as *pro aris & focis dimicantes*. And if I had no greater Arguments to convince me, that this notion, viz. [That the Lord Jesus Christ is sole King in his Church, and hath given it certain Laws, and certain Officers, by an everlasting Law to order the affairs of it] is a true Israelite, than the conspirings of *Gebal*, and *Ammon*, and *Amalek*, against it, it would at least to me be a Topick Argument in the case, and Topicks me thinks should be worth something to them who will allow no cogent Arguments can be brought to prove it. You may venture to set the Crown upon his head, if you hear the Jews cry, *Away with him, Crucifie him*, and to call him King in opposition, to whom the pievish Rabble cry out, *We will have no King but Cæsar*.

But the easie yolk of Christ hath always grated upon the neck of those who have said to their lusts, *You shall rule over us*. Hence have been the many contests in the Church of Christ concerning Ecclesiastical power, and the frequent changes of the Subjects of it, from *Presbyters* to *Bishops*, from *Bishops* to *Patriarchs*, from *Patriarchs* to *Popes*, from thence to the *Civil Magistrate*, so unquiet have mens lusts been, when they perceived this yolk was like to pinch them. But amongst all the Enemies of Christs Kingly Power none appear more full of malice than those, who would hang *Christs Sword* upon the *Magistrates Belt*, and have bent their wits to make a Ringle to hang the Keys of the Kingdom of Heaven at Princes Girdles. Amongst which my present Antagonist seems to be one who would quire abolish this sacred Ordinance, which others (differing but in superstitious Forms) seek onely to profane. And it is no wonder if he who in a former Book hath denied Christ to be the *Lord of the Sabbath*, (and in this too, the more shame for him, as I shall shew anon) should also deny him to be the *Lord of his Church*. But the Lord shall reign, till *Thomas Erastus*, and *Theophilus Brabourn*, and all other his Enemies shall be troden under his feet. If this Author had had but wit & learning proportioned to his lust and

and malice, he might possibly have done more hurt, than at present he is like to do. But God hath so wisely ordered it, that this curst Cow hath those two horns very short.

He confesseth he never read *Erastus*; I confess one would think so: For though his Arguments be some of them of *Heidelberg*-metal, yet the illogical proposing them, the non-sensical enlargements upon them, the nauseating tautologies and imperiencies, with which we shall finde the little sense in this Book encumbered, will plainly discover he wanted *Erastus* his file, though he partaketh of his spirit. Nor are his Arguments so learned, that he need bespeak us for fear of our suspicion they should be stolen. I easily acquit him of Felony, and will secure him for the price of his Book, that no learned man shall ever steal them from him.

He tels us in the Preface of his Book, of five pretty things he will do.

1. *He will state the Question, and answer Objections.*
2. *He will prove that the Officers of Church-discipline may be altered.*
3. *He will (if he hath wit enough) prove, we ought to change the Minister for the Magistrate.*
4. *He will here and there shew that the Discipline of the Church in the hands of the Ministers is Popish and Prelatical, yea, Popery it self (forsooth.)*
5. *Lastly, we shall have a word of exhortation to the Magistrate.*

Three weighty Questions ly hid in this Rubbish.

1. *Whether Jesus Christ hath established any Government in his Church, or left his Vineyard to the will of every Encloser.*
2. *Whether, if he hath appointed any, he hath made the Ministers and other Church-officers the subject of it yea or no.*
3. *Supposing he hath, whether this way of Government may be altered by man.*

Upon these three Points I shall catechise this Author. I must beg leave to follow him in his illogical impertinent discourses, if he had ever been at the University we might have expected a

more orderly discourse from him, but the more we finde him disordered in point of his rank and file the more liable he will be to a rout.

CHAP. II.

Wherein *Mr. Brabourn's wilde discourse from his second to his fifteenth Page, in which he pretends to state his Question, is tamely answered.*

IN his second Page, &c. instead of stating the Question, I finde him telling us his opinion, and answering Objections; in short it is this, that the power of *Excommunication* ought to be translated from the hands of the Ministry to the hands of the Magistracy; and some reason he pretends to give for it (which how it comes into the stating of a Question I cannot tell) and because we shall have it hereafter, *ὅς ἐστις*, I will pass it here, but by the way I observe from his telling his opinion,

1. That he grants such a censure as *Excommunication*.
2. He grants that it was formerly in the power of the Church (not of the Magistrate.) Satan himself will sometimes say, *Thou art Christ the Son of the living God. In the Apostles day; he confesseth there was a Government of the Church in the hand of the Church, yea, and now is amongst Protestants and Papists, he saith, &c.*

But he thinks we will be angry at his coupling Protestants and Papists together. (Truly no, except we knew he had more judgment.)

To this he answers, that we do agree in this, to put the Government of the Church in the Churches hand, which he calls *challenging the Keys*. 'Tis true we do, but the Pope challengeth them for himself onely; Our dissenting Brethren, for the community; We for the *Presbyters*: therefore we cannot well go in couples. But we all agree in this, that who ever should have them the Civil Magistrate should not; and so we do in many other things, we all agree, *That there is but one God, and*

three

Theophilus Brabourn.

three Persons, but what is this to the purpose? In his fourth Page, he runs riot in telling us a great mistake we are guilty of, in construing *Mat. 16. 19.* for two Keys, one of *Doctrine*, another of *Discipline*, and he tells us, we may as well conclude, there's two *Gates to Hell*, from *Mat. 16. 18.* and two Keys, *Rev. 1. 18.* Nor will we disown the Notion. Mr. Brabourn (if he ever learned his *Accidence*) knows the *Plural Number speaks of more than one*, as *Lapides, Stones*. Nor can I see an absurdity of more *Gates to Hell than one*. *Formality* is the Gate by which one man enters, and *Profaneness* the Gate by which another enters; and as to that place, *Mat. 16. 18.* *The Gates of Hell are the powers and wisdom of Hell*; and who doubts but the Devil hath more powerfull Instruments than one, more crafty Tricks than one to execute his malice against the Church by? and for that place, *Rev. 1. 18.* I have the *Keys of Hell and Death*, why must that be needs understood of one Key, I wonder? as if Christ had but one way to destroy, by Death, and last into Hell.

*Clavis est
Symbolum
Potestatis.
Parau: ad
loc.*

The rest of his Answer (as he calls it) is but a piece of wit, wherein he takes occasion to tell us that by these Keys the Pope hath pickt mens Purses. I go not about to defend the Pope, but I shall prove ere I have done, that Mr. Brabourn hath made his Book for a Key to pick Christ and his Churches Pocket, which is worse than picking mens Purses. As to his second Objection, and his Answer to that, he might have spared that, however I have spoke to it already.

In the later end of the fifth Page he comes again and tells us, he will open his *Question*; in the very next Line instead of doing this, he starts an Hare, and runs after it, makes an Objection.

—If you put the Key of Ecclesiastical Discipline into the hands of the Christian Magistrate, shall he not usurp the Priests Office? I confess one would think so, but our Theophilus with a pretty distinction between *ἔκτὰ τὴν*, & *secundum quid*, hath solved this case of conscience, he tells us there is an *Authoritative Power in censuring*, and the Execution of that Power (if he had said the Execution of the Sentence he had spoke sense.) he tells us, *The Magistrate hath the Authoritative Power, but the Execution of that Power belongs to the Minister*. He

Page 6.

makes the same difference between the Magistrate and Minister, that is between the Judge and the Hang-man; but I always thought that the Hangman executed not the Power of the Judge, but his Sentence. To say the Magistrate hath Authoritative Power in Church-censures, but cannot execute that Power, favours too much of ignorance to need a Confutation.

But he means well, though he be unhappy in his expressions, (and it is no wonder, if *the Builder of Babel* be confounded in his Language.) In his next Paragraph, pag. 6. he tells us it belongs to the Magistrate, *To summon the Delinquent into the Court, to summon Witnesses, to hear both sides, to judge whether guilty or not guilty.* In his seventh Page he tells us, that though the Pope and Ministers do the same things, yet they have no right to it.

All this is this learned Doctors opinion, but we must believe him upon his word; but may not a Minister and his Eldership send, and desire one of the Church to come to them, about some business; and if they will not, may they not send again, or go to them, may they not inquire how such walk as are in relation to them, and hear what one or two will say to that Point? May they not if the Magistrate gives them leave require them *sub poena* to come? this is that onely we plead for; if they be found guilty, may they not reprove them? Surely this they may do, and if they will not be reprov'd, (that is, not hear reproof) may they not refuse to eat with them? 1 Cor. 5. 11; may they not reject them? Tit. 3. 11. avoid them? Rom. 16. 17. This is all we plead for.

Brab.

In his eighth Page, his guilty conscience tells him, *The Apostles had that Power*, but he would fain impose upon us a belief, it was extraordinary, like the *Preaching all night at Troas*, Acts 20. 7, 8. or Acts 4. 34. or the *Collection for the Poor every Lords day*, 1 Cor. 16. 1, 2, 3. And he tells us he expects we should prove the *Apostles power in this was ordinary*.

Affirmanti incumbit probatio.

But hold (Sir) if you had ever been at *Cambridge*, you would have learned, that he that affirms a thing should prove it. You say, the Power was extraordinary. We expect the Proof of that. Otherwise by his distinction he may cheat us of all Gods Ordinances, and tell us that the preaching of the Word, and administering

ministring the Sacraments was extraordinary too. But if we put our Dr. upon this, he thinks he can do it, pag. 9. for he tells us, that before Christs time, when there was a godly Magistrate in Church all the Ecclesiastical power was in his hands. 2. That in the Apostles time it was a case of necessity, because the Church wanted a Christian Magistrate.

Let us examine these a little. Let us put his first Reason into the Urinal of a Syllogism, and we shall soon cast the state of his Judgment.

What was never done before the Apostles time was Extraordinary.

But the Ministers or Church-officers before the Apostles time never had a Power over the Church, distinct from the Power of the Civil Magistrate.

Ergo, it was Extraordinary in their times.

First, If I would be so liberal as to grant him his *minor*, yet I need not, for his *major* halts, *Extraordinary* may be taken in a double notion. 1. For that which hath not been of ordinary use. In that sense only the *major* is true, & amounts to no more than this; what was never done before the Apostles time was not before then of ordinary use; and what follows of that? It was not of an ordinary use in the Church before then for infants or any other to be baptized, (though some late Doctors amongst us would make us believe it was). Will it therefore follow that the Apostles baptizing was an extraordinary act not to be imitated? Secondly, *Extraordinary*, may be taken for that which is out of due order. And in this sense we deny the *major*, though it were true, that it was never used in the Jewish Church any more than our Gospel Sacraments were, yet it will not follow, that it is contrary to the due order Christ hath set for his Gospel-Churches.

*Quod fit extra
usum ordina-
rium.*

*Quod extra
ordinem fit.
Calepin.*

But the *minor* is abominably false, for we shall finde as clear as the Light an Ecclesiastical Government amongst the Jews distinct from the Civil. Because we shall have this over and over again, let me spend a few words to prevent a further discourse of it.

And for satisfaction in this case, I shall but refer the Reader to that admirably learned and judicious Tract of Mr. Gillespies,

Aarons Rod
blossoming,
1 i. c. 1, 2, 3, 4,
5, 6, &c.

leſpies, called Aarons Rod bloſſoming, where he ſhall finde this proved by too many and ſolid Arguments for Mr. Brabourn or any of his Religion to answer, eſpecially cap. 3. when he hath answered he ſhall hear what I can ſay to it. For David, Joſiah, and Hezekiah, Mr. Brabourn ſhall do well to tell us, where they took upon them to judg between the clean and unclean, and to put out of the Congregation. So that this Argument inſtead of ſerving Mr. Brabourns turn, cuts his throat. For I thus conclude.

If the Power of the Church-government amongſt the Jews was diſtinct from the Civil, and in the hands of Church-officers, then ſuch Power under the Goſpel was not Extraordinary; but the Eccleſiaſtical Power in the Jewiſh Church, was diſtinct from the Civil. — Ergo.

Thus you ſee how well Mr. Brabourns fiſt Reason ſerves his turn.

His ſecond is, becauſe *in the Apoſtles time there wanted a Chriſtian Magiſtrate.*

The Argument is thus :

What was done by the Apoſtles, becauſe in their times there wanted a Chriſtian Magiſtrate, was Extraordinary. This is true.

But the Apoſtles took upon them the Government of the Church, becauſe in their times they wanted a Chriſtian Magiſtrate. — Ergo.

This we deny, we ſay they took it upon them, becauſe Chriſt committed it to them; It lies upon Mr. Brabourn to prove, that the reaſon why they took it upon them was, becauſe there wanted a Chriſtian Magiſtrate.

In his ninth Page he tels us, — *Now he comes further to open the Queſtion;* he doth well to tell us when he comes to it, for none would judg it by his diſcourſe, and he ſhould not need have put in *further*, for hitherto he hath ſaid nothing to the opening of it.

What he ſaith in his 9, 10, 11, 12. pag. amounts to this ſmall ſum of ſenſe, that his opinion is, that *the Magiſtrate in hard caſes he thinks ſhould conſult with the Miniſter, as in caſes of Hereſie,*

Theophilus Brabourn.

9

Heretic, Deut. 17. 18, 19. and command the Minister to do his Office, as 2 Chron. 23. 19. 2 Chron. 29. 1. 4, 5, 21, 25, 27, 30. 2 Chron. 8. 12, 14, 15. 2 Chron. 31. 2. But the Minister hath no Power to judge and censure, onely to advise and counsel, pag. 10. This is all he saith to pag. 12.

To this I answer, we allow the Magistrate a Power, and acknowledge it his duty, to see that the Ordinances of God be duly administred, and charge the Ministers to do it, yea, and throw them out of their places if they do not. And we think that in cases of Heretic and Idolatry the Magistrate should consult with the Minister, before he condemns: But that the Ministers and Officers of the Church have no power within the Church to admonish and cast out such as are scandalous and obstinate, is but the doting opinion of our *Theophilus*, who hath halted in more than one divine truth. Hitherto we are but at *Bill and Answer*, if our Plaintiff examines Witnesses hereafter in the case, we shall cross examine them, and bring Witnesses *ex parte defendantis*.

But by this time it comes into his minde that the Pharisees (who were no Civil Magistrates amongst the Jews) excommunicated one, *John 19. 13, 22, 34.* Page 12.
13.

Three things he hath to say to this. 1. *It was onely out of the Synagogue, he saith, not from the Temple.* Now Synagogues were places to preach and read the Scriptures in, *Acts 9. 20. Acts 13. 14, 15.* But the Temple was for sacrifice, and from that he was not excluded. 2. In that time they had no *Christian Magistrates, but Heathens.* 3. *It matters not what they did irregularly.*

We will grant him his first notion, that he was onely secluded 1.
the Synagogue, but we say, *this was an Ecclesiastical censure.* Buxtorfii inst. fam. Ep. Heb. p. 55.
For if Mr. Brabourn will please to consult Buxtorfius his *Institut. Ep. Heb. familiaris*, near the beginning of it (as I remember) or Weems his *Jewish Synagogue*, or Mr. Goodwins *Jewish Antiq. lib. 5. cap. 2.* or Gillespies *Aarons Rod, lib. 1. cap. 4.* or twenty other Books which if it were needfull I could point him to, he would finde that the Jews had three degrees of Excommunications, of which this which they called *Niddui* was the first: and they could not cast him out of the Temple Goodwins Jewish Antiq. l. 5. c. 2. Gillespies Aar. l. 1. c. 4.

C

Temple

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Temple, according to the Discipline of their Church, till he had continued a good time under *Niddus*, (as *Buxtorfius* tells us in the same place.) But,

2. Mr. *Brabourn's* second Reason must needs make his Reader merry. The Pharisees excommunicated, *because they had no Christian Magistrate*. Is not this news? I cannot tell well how they (who would never yet own Christ) should have a *Christian Magistrate*. If Mr. *Brabourn* means they had no Magistrate of their Religion, we answer, when they had it we no where reade he judged the *Unclean*, nor cast out of the Synagogues. But we are told,

3. Thirdly, that the Pharisees acted irregularly in this, as in many other things. We grant they acted irregularly in many things, and in this, making the owning of Christ the ground of their censure, but in the very administering of the Church-power we cannot yield it. For Mr. *Brabourn* told us but now, They had no *Christian Magistrates*, therefore they must do it or none, and it will lie upon him to prove they did so, Christ saith no such thing. Mr. *Brabourn* to prove it brings us first a seeming Argument, because he dreams, *They cast him out from hearing the Word, and this they should not have done*. But if Mr. *Brabourn* had read *Buxtorfius*, or so much as our Countreyman Mr. *Goodwin*, *ibid.* *win*, he would have told him, that he that was cast out of their Synagogues, might be present at Divine Service, either to teach others, or learn of them.

He hath no further Argument but a Negative one from his reading, pag. 14. *He reads not, God gave them such power*, which concludes nothing, except we knew he were of more reading than we are sure he is.

I dare not say, God gave them power to do all they did; but I directed Mr. *Brabourn* even now to a Book, that will prove he gave them power of Ecclesiastical Judicature.

Page 14.

By this time he thinks he hath fully opened his Question, though he hath not yet so much as put it, nor opened a term of it, but spent a few impertinent words, to answer Objections, and tells us his opinion is thus and thus. I shall here shut up my second Chapter, and all I say in answer to his first business, which he calls the opening of his Question. I come now to see if he be better at proving than at opening.

Onely

Onely I desire my Reader, to observe that that which Mr. Brabourn pleads for, he confesseth *was not so in the Apostles days.* For Christ (he confesseth) left the Government of the Church, not in the hands of Civil Magistrates, but of the Ministers; onely Mr. Brabourn thinks this was alterable, and first he will prove, 1. That it *might* be altered. 2. That it *must* be altered. *May* and *Must* are two great words. Let us see if this man be *par ausibus*.

CHAP. III.

Wherein Mr. Brabourn is examined, whether he hath sufficiently proved from his 15th. to his 27th Page, that the Government of the Church first settled by Christ in the Officers of it, may be altered and put into the hands if the Civil Magistrate.

TO prove the Poss^e of this confusion, he hath brought us four or five Scriptures, which he says, pag. 15. gave him his first light in this point; whether they gave him light or no I know not, confident I am I shall prove he hath darkned some of them. The first place is 1 Cor. 6. 1, 2, 3, 4, 5, 6, 7, 8. *Where St. Paul reproving the Corinthians for going to Law before Heathens, doth ordain this Discipline, that they should set up Members of the Church for Arbitrators or Judges to end their Controversies;* And these were altered.

His Argument lies thus,

If one Apostolical Ordinance for Discipline may be altered, then another may. — But one may, for that

1 Cor. 6. 1, 2, &c. was.

Ergo, Another may.

To pass by the *major*, which I could quarrel with too, I deny the *minor*, No piece of Church-government left by Christ and his Apostles as a piece of the Government of his Church can be altered by any after their times.

Mr. Brabourn goes on,

That piece of order which the Apostle established, 1 Cor. 6. 1, 2, 3, &c. as an expedient to avoid going to Law before Infidels, was a piece of Church-government, viz. to have some wise man chosen to umpire the difference. But that is altered. Ergo.

I deny the major, it was no piece of Church-government, nor ever heard of any before said it was. But Mr. Brabourn makes us believe he will prove it: and to this purpose,

Page 15.

1. He tells us, that the wrong-doers, the wrong-sufferers, the Judges were all Ecclesiastical persons, the matters of controversie, as wrong-doing, &c. were matters of Scandal and Ecclesiastical cognisance.

Page 17.

2. That thing or person is Ecclesiastical which belongs to the Church. (this is the same with the former.)

Page 18.

3. There was no Civil Power in the Church then, therefore it was Ecclesiastical.

To these three, or rather two things I answer.

Peter Martyr
ad loc.

It was the opinion of Ambrose, as Peter Martyr tells me, that this Church of Corinth wanted a Pastor, or due Officers, and the Apostle here writeth to them to chuse some such Officers, I finde no such thing in Ambrose his Notes upon the Text, yet Peter Martyr is not alone in citing him for it. If this notion be true, Mr. Brabournes minor is false, in his first syllogism.

Aug. l. 2. de op.
Mirach. c. 29.
L. 6. Confess.
Ambros. in
Ep. l. 5. Ep. 24.

Chrysost. in loc.

2. Others think that the Apostle here establisheth a Commissaries Court, and constitutes an Ecclesiastical Court which might take cognisance of civil things. 'Tis sure enough the ancient Fathers in the Church did much imploy themselves in ending differences amongst Christians, and thought they had an obligation upon them to it from this place. This St. Augustine thought, and groaned under his burthen, and sayes concerning Ambrose, that he was so distracted with busineses of this nature, that he had scarce a breathing time. To be sure he doth plainly enough tell us it was a piece of his work, in his Epistle to Marcellus, and quotes this place as his ground. Chrysostome thinks it was a shame that amongst Brethren there should be any difference which the Minister should not end, [Sacerdos.] he calls him,

him, and *Gregory Nyssen* reckons it as one of *Thaumasurgus* his commendations that he was so happy at this work. How far this might be justified, when Christians had no other way to recover their right but by scandalous going to law amongst heathens, I cannot tell, yet if it had been simply unlawful *Peter Martyr* noted well that *Paul* would not have appealed to *Cesar*. But to avoid the scandal then accrued to the Church, it is certain that the Bishops took upon them this power. But in that practice saith *Mr. Calvin*, there were two things bad, 1. That they took upon them a power belonged not to them, 2. that they pretended Divine Authority for it. For which *Stapleton* catechizeth him, and tells us, that the authority of *Austine* is more than *Calvins*. But *Pareus* tells him well that the Apostles was more than both, who tells us that no man who warreth entangleth himself in the things of this life. And if the Bishops had such a power before there was a Christian Magistrate in the Church, Yet *Augustine* had none from God, who lived under *Honorius*, who was a Christian. I think *Synesius* who lived in *St. An-*
gustines time doth rarely determine this business in his Epistle
 κατὰ Ἀνδροίκου, ὁ πάλαι χρόνος ἦν: ἵνα τὸς αὐτοὺς ἱερεῖς τε καὶ κριταὶ καὶ
 γὰρ αἰσῦπτοι καὶ τὸ ἐβροχίων ἐθνοῦ χρόνον συχνὸν ὑπὸ τῶν ἱερῶν ἐκαπ-
 λεύθησαν εἰς ὅτι πειδὴ μοι δοκεῖ τὸ θεῖον ἔργον ἀφροπίνως ἐπαρῆτο, διώκα-
 σεν ὁ θεὸς τὸς βίους καὶ ὁ μὲν ἱερεὺς ὁ δὲ ἡγεμονικὸς ἀπεδείχθη τὸς μὲν γὰρ εἰς
 ὕλην ἐπέσπευε, τὸς δὲ συνέταξεν ἐαυτῷ τετάχεται ὅτι οὐκ ἐν τοῖς πράγ-
 μασις ἡμεῖς δὲ ἐν ταῖς ἐυχαῖς εἶναι, &c. So that I think *Benedictus*
Justinianus speaks best to excuse those Bishops, who tells us that
 they did not do it by virtue of their Episcopal power, but to gra-
 tify parties chusing them to that eccentric employment: and he
 who reads *Augustine* in other places will see reason to be-
 lieve it.

Calvin in
1 Cor. 6. 4.
Stapleton An-
tid p 221.

Pareus ad loc.

Helvici Chri-
nol. p. 100.
Synesi opera,
impr. Paris
1553. Epist.
p. 31. Gr.

Bened. Justin.
ad loc.

Aug. Ep 147.
& in Psal.
128.

But to return to declare the sense of the place. The Apostle perceiving that by their going to Law before Infidels (upon every light occasion) the Church was scandalized, he wisheth them, to avoid that offence, they would chuse some of the Church, and refer their differences to him or them, if they were βιωτικὰ κρίσιμα, Matters pertaining to this life, some trifling things of lesser moment, such as are matters of small trespass, &c. But what's this to *Mr. Brabourns* purpose? For first, This is not al-

tered. No Christians now go to Law before Heathens, but refer all their matters of trespasses to Christian Judges. 2. It is a continued custom amongst conscientious Christians, to chuse some honest wise men to audit and compose their lesser differences, and they think they are bound in conscience to it. 3. It is as clear as the Light, that if this were not, yet it is nothing in the case; for surely none but a mad man would say, these were Church-officers, or that this was a piece of Church-discipline.

1. O but the Judges and Executioners of this Power were members of a Church. What then? a Colonel of the Army is a Church-member, therefore as he is a Colonel he is a Church-officer. Is not this shuttle-headed Logick?

2. But the *Plaintiffs and Defendants* were all Church-members; therefore the Judges were Church-officers. Paul appealed to *Cesar*; Paul was a Church-member; therefore *Cesar* was a Church-officer. Good Logick again.

3. But the things were things of Ecclesiastical cognisance, being matters of scandal, first they are called τὰ βιωτικά, by which I understand things which concern a mans outward wel-being, and properly these are not of Ecclesiastical cognisance, Church-governours meddle not with trespasses between man and man, but with trespasses against God, and for matters of trespass if they have not a reflexion of scandal upon the Gospel, they have nothing to do with them, and if they have, they meddle not with them as trespasses, but as scandals, and sins against God, in which notion the Magistrate considers them not. Now these Arbitrators meddled with them as matters of trespass, and took upon them to end them, as such, to prevent going to Law before Infidels. In short, when Mr. *Brabourne* hath proved, 1. That they were commanded to be chosen.

2. That they were chosen by the major votes of the Church, as common Judges. 3. That they were chosen to take notice of all matters of scandal to the Church as such, he will prove they were Church-officers: but I will give him Doomes-day to make this proof good.

In the mean time he must give us leave to tell him they were *Civil Officers*, chosen as is most probable indifferently by each party betwixt whom the controversy was, to end it in a peaceable way,

way, not chosen by the whole Church as standing Officers; nor chosen to take notice of scandal given, but to prevent scandal; or if there were some chosen by the whole Church, yet they were chosen to a civil Office, and empowred by the voluntary submission of parties to them, to a civil employment, viz. ending of differences, and judging of trespasses between man and man.

Nor is it any thing to the purpose that he tels us, there was no Civil Magistrates then in the Church, therefore they were Ecclesiastical: we say, there were no Magistrates, they had no power to this by Law, but by voluntary submission onely.

And it doth not follow, (supposing this course of ending differences was abolished utterly) that therefore the established intrinsecal Government of the Church may be altered. But he was afraid of this, and therefore pag. 18. he tels us, that suppose it were Civil, yet it was an Apostolical Ordinance, and why may not the Apostolical Ordinance of the Officer being a Minister be altered as well in excommunication, as the Arbitrator in a matter civil? Is not Incest a sin of the second Table as well as wrong-doing, and why may not then the Officer of the one be altered as well as the other?

If this Author used to speak sense I should have questioned him, with what congruity of speech he calls the Officers of the Church, Officers of Incest, but I must pardon a little non-sense, or resolve to be reconciled to his phrase; his Argument is this:

If a Civil Officer established by the Apostle may be altered, then a Church-officer may. But a Civil Officer may. Ergo.

He must prove that this was established by the Apostle, by a command, and not a meer advice; indeed verse 4. our Translation reads it, *Set them to judg.* &c. who are least esteemed in the Church: but *Pareus* notes well *rebi?* may be the Indicative as well as the Imperative Mood. Mr. *Calvin* indeed doth not like the notion, possibly no more do I, but it is clear those words bear not the fore of an absolute Precept, for then they were obliged not onely to chuse some, but some of the simplest they had, which is contrary to verse 5.

But suppose that it was established by him, it will not follow that Church-officers may be altered as well as Arbitrators, the
Apostle

1.

2.

Apostle plainly expresseth the cause of their constitution to prevent going to Law before Infidels. If Mr. Brabourn can bring us clear Scripture to prove that Church-officers were established on this ground too, to supply a defect of a Christian Magistrate, he saith something, otherwise he hath a *therefore* for his *Why*.

3. But thirdly, these being as I said but *Arbitrators*, to judge in lighter things of trespasss, &c. I do not think they are altered, but that it is yet the duty of Christians, in trifling causes to chuse some wise men (*pro re nata*) to end them, and not to go to Law for every toy.

CHAP. IV.

Wherein Mr. Brabourns second Argument in his 19, 20, 21. Pages, from Acts 6. 1, 2, 3, 4. Is answered, and proved insufficient for his purpose, and what he saith Page 21, 22, 23, 24, 25, 26, 27. is proved marvellous weak.

MR. Brabourn is come to his second shift, he argues from Acts 6. 1, 2. thus:

If it was lawfull for the Apostles to alter Church-officers, then it is for us.

But the Apostles altered them. Ergo.

He should have done well to have proved the *major*, for I will shew him an infirmity it hath by and by. But he had need prove the *minor*.

Deacons are Church-officers, but they were altered by the Apostles, Acts 6. 1, 2, 3. Themselves took care of the poor before they were twelve.

They chose private persons, and those but seven, and since we have altered them to two Overseers.

I hope I shall bring Mr. Brabourn upon his knees at last, for he halts here on both legs.

I deny his *major*, though the Apostles did alter the Officers and Government of the Church, yet it will not be proved we have

have power, till Mr. Brabourn proves we have their inspirations.

Secondly, I do not understand the *minor*, how those Church-Officers entrusted with the care of the poor were altered, before ever they were established. 'Tis true, before that time the Apostles did *take care of the poor*, but that they did this *ex officio*, as an act of office, will ask more learning than Mr. Brabourn hath to prove. They plainly say, their Office *was not to serve Tables*; what they did before, they did *precario*, by intreaty. 2 Cor. 8.4. As Paul took the Alms of the *Macedonians*, 2 Cor. 8.4. The Church was then but newly planted, by Gods Extraordinary Embassadors, there were then no ordinary Officers (or very few) constituted, the Apostles took all on themselves, *Acts 6*. they begin to settle the order of the Church, and chuse Deacons, &c.

For our turning them to *Overseers*, I have nothing to say, but from the beginning it was not so, and I think there is as much difference between the Office of an *Overseer* and a *Deacon* still, as betwixt paying to a *compulsory rate*, and giving *voluntary Alms*. And thus much may serve for this poor cavil.

In his Pag. 21, 22. he gives us many instances of usages in the Church now altered, as *the holy kiss*, Rom. 16.16. *washing the feet* commanded, John 13.14. *Selling all, and giving to the poor*, Luke 12.33. *Acts 4 34*. *Collections on the Lords day*, 1 Cor. 16.1,2. *Preaching in the night at Troas*, Acts 20.7,8. *St. John was ravished in the spirit on the Lords day*, we are not, Rev. 1.10. *The Prophets and Judges of Israel were turned to Kings*, Judg. 4.4,5. 1 Sam. 8.1,2.

If I should reduce every one of these instances into a distinct Syllogism, I believe Mr. Brabourn sees the Arguments would run mad. But I intend not to take so much pains, it seems Mr. Brabourn doth not himself think so reverently of them, therefore he hath put seven of them to make one Argument. In short therefore:

First, I answer, that he hath not instanced in any one thing that was a *piece of Church-government*, and so his Argument will not hold *a pari*.

D

Secondly,

2.

Secondly, it will not hold *à majori*, for he argues meerly from usages in the Church, which are far below divine Ordinances and Institutions.

3.

If it be *à minori*, thus, if the lesser things might be altered, then the greater might, he knows or might know the insufficiency of his Argument, for he must learn in such argumentations to conclude negatively. But to his instances.

1.

Justin Martyr
Apol. 2.
Clem. Alex.
Pedag. 3.
Tertul. lib. de
veland. Virg.
Ambros. in
Rom. 16.

For the Holy kiss, commanded as he thinks, Rom. 16. 16. That it was an usage amongst the Primitive Christians, we learn not onely from several Scriptures, but also from those fragments we have of Antiquity. Ignatius, Justin Martyr, Clemens Alexand. Tertullian, Origen, Chrysostom, Nazianzen, Hierom, all speak of it as a custom in the Church in their times.

Here are two Questions now upon this. 1. Whether it were an Example obliging us to imitation. 2. Whether it were an universal Precept.

1.

It is a great Question how far the Examples of Saints in Scripture binde, and in what cases, for it is certain that in some cases the Apostles examples bear the force of a Precept. I intend not to incumber my self with that Dispute, onely this is certain, that what the Saints in the Primitive Church did, not as an act of worshiping, nor relating to the worship of God, but as a civil usage of their Countreys, doth not oblige us, for then we should be tied to such diet & habits as they had. Now this Kiss was but according to the usage of their Countrey, they were wont so to salute their friends. Suetonius indeed tels us, that Tiberius made a Law against it, but he had as good have let it alone, for in Domitians time it was up again, as we may easily gather by Martial in many of his Epigrams: and Cato had long ago made a Law for it.

Quotidiana
oscula prohi-
bit edito:
Suet. in Tiber.
Parag. 34.

2.

1.

V. Muscul.
ad loc.

So then in not obliging us as an Example, We must inquire whether it be an obliging Precept or no. I deny that it is, it doth not obligare ad rem, but ad modum, re supposita; if the Precept did binde them, then as oft as they met and did not kiss one another they sinned, but I suppose none will say so; the meaning is no more than this, it is the usage of your countrey when you meet, to salute one another with a kiss, if you observe it, Let your kiss be holy.

Secondly,

Secondly, it doth not oblige *ad signum*, but *ad significatum*, 2.
 Not to the right or sign, but to the thing signified, it was a token *V. Patrum ad*
 of love, and amity, and concord, thence called *Osculum pacis*, *loc.*
concordia, &c. And this Precept doth binde all Christians to
 be expressive of their love one to another. Now Mr. Brabourn
 is easily answered.

1. As to the thing signified by the holy kiss, We are all yet
 to practice it.

2. As to the kiss it self, the command reacheth not us, nor did
 it binde them, but onely to Love and Peace, and was not a com-
 mand enjoyning them to kiss; but enjoyning them if they
 used the civil customs of their countrey, to use them with chaste
 and holy hearts. Now I understand not how it follows, that
 because a usage peculiar to some countreys may be altered,
 therefore the essentials of a divine Ordinance also may.

For my own part (abating the neglect of the usage) I think
 we are as much obliged by that Precept as the Romans, viz.
 1. To mutual love, and peace, and all expressions of it. 2. To
 a chastity of heart, in the salutations and embraces of our
 friends: but I pass this first instance.

Secondly, he tels us of the command to wash one anothers
 feet, John 13. 14. and this he says is altered, therefore he thinks
 Church-government may. 2.

The proportioning this seeming Precept to universal practice
 hath much troubled the world. Some thought it a Sacrament,
 but this the Papists themselves deny, *Bellarmino* at least, but *Bellar. l. 2. de*
Paulus Tarnovius in his animadversions upon the place hath *Sac. c. 24.*
 sufficiently shewen, that though he agreed with the Papists in *Paulus Tar-*
 the main, yet it cannot be concluded by their Arguments; the *novius ad loc.*
 same also doth *John Gerard* conclude in his *Harmony*, which *Jo. Gerard.*
 same Author rightly determines that the end of Christ in this *Sup. Harm.*
 action was not to institute a Sacrament, but onely to commend *Evang. p. 749.*
 to his Disciples humility, and charity, who in this agrees *Sextus Senen-*
 with *Sextus Senensis*. And the Precept saith *Gerard* is not to *sis, l. 6. Bibli-*
 be understood literally but figuratively, The Lord commanding *oth. annot.*
 by this expression the general duty of humility. The custome of *209.*
 washing feet was a peculiar usage of those hot countreys wherein *In precepto il-*
 they were wont to walk bare foot, and so there feet contracted *lo continetur*
 filth, *Synechdoche*
Speciei pro ge-
nere, Gerard.

V. Bezæ an-
not. ad loc.

Ambros. l. 3.
de Sacr.

Aug. Ep. 119.
c. 18.

Durantus de
ritibus Eccles.
Cathol. l. 2.
c. 55. n. 14.

August.

filch, Christ their Master washing the Disciples feet added hu-
mility to the love which the complement express, and the Precept
is perpetually obliging to these two duties, nor was it intended
further, so that this is not altered. Indeed from this usage came
up a washing of feet. St. Ambrose tells us they were wont at
Millan to wash their converts feet before Baptism, but at the
same time he tells us it was not used in the Church at Rome; and
St. Augustine tells us it was every where abrogated in his time;
and Joannes Stephanus Durantus tells us it was used before the
holy Communion in the primitive Church. Augustine in the
before mentioned place tells us many refused it, that it might not
be thought an appurtenance to Baptism, others again were afraid
to disuse it; some chose one day to do it, others another; But saith
he, for all such things as these, *Quæ neque sanctarum Scriptu-
rarum auctoritatibus continentur, nec in conciliis Episcoporum
statuta inveniuntur, nec consuetudine universa Ecclesia robo-
rata sint, sed diversorum locorum diversis moribus innumera-
biliter variantur, ita ut vix aut omnino nunquam inveniri
possunt causa quas in eis instituendis homines sunt secuti, ubi
facultas tribuitur sine ulla dubitatione resecanda existimo.*
Christ's example not being imitable in all things, and he not in-
tending this Precept in the Letter so much as the mystery, though
the Church while it continued in those places where that custom
was, did use it, yet it might be altered, being no piece of Gods
worship, no Ordinance for the Church; but it will not therefore
follow, that the Subjects of Church-government may be also
changed.

3.

But thirdly, he tells us it was a duty incumbent upon Christi-
ans to sell all and give to the poor, Luke 12. 33. Acts 4. 34.
and this he says is altered; therefore Church-government may.

It will be an hard matter for Mr. Brabourn to prove that
it was ever a duty upon Christians to sell all that they had and
give to the poor, but he thinks he can from Luke 12. 33. *Sell
that you have and give alms.* But it is not sell all you have.
Besides the Emphasis of that Text doth not ly in those words
what you have, but in the word *Sell*; he is dehorting them there
from covetousness, exhorting them to a trust in Gods providence;
you that are my Disciples be so far from distrust in God, that
you

you be willing to part with all at Gods command; be so far from being unwilling to part with your moneys when duly called for, as be ready to expole your goods to sale, freely to offer what you have for Gods sake. Doth any one think that Christ intended in those words, that if a poor body had but a Bed to ly on, he should sell that to relieve the poor? so that this Precept is not altered, but binde as much as ever.

V. Chemnit.
Harm.

But abominable simplicity doth our Author discover in bringing the Example *Acts 4.24.* when as *Acts 5.4.* plainly avers, that it was not an imposed duty upon those Primitive Christians to sell all their Possessions, and lay them at the Apostles feet, but at their liberty. Some indeed did it; so they may now if they have a minde to it; and they were not enjoined it then; so that here's nothing altered, onely in practice, which did not oblige.

Fourthly, he tels us the Primitive usage mentioned *1 Cor. 16.* of having Collections for the Poor every Lords day, is now altered, and they are made every day.

4.

1. I answer, this was no essential piece of Church-order, here is but a circumstance of time altered.

1.

And it was concluding, that if it be in the power of the Church to alter the circumstance of time for a duty, for which the time is not described, then it is in their power to alter the essentials of an Ordinance.

But besides, mark the Gentlemans laying his Argument, if we have altered the time for the collection of the Poor, then we may alter Church government. He should have said, if we have lawfully altered the time of our collections, &c.

2.

But I cannot see where the alteration is. The Apostle bids them, on the first day of the week make collection, &c. but doth he bid that it should be no time else? We have collections on the Lords day oft times, and on other days too. Where's the alteration, till Mr. Brabourn prove they never collected for the Poor but on the Lords day?

3.

But at Troas they preached in the night, *Acts 20.7,8.* Now we have altered that, and preach in the day: therefore we may alter Church-government.

5.
Mr Brabourn.

I am sick of my Antagonists simplicity. 1. Here is an arguing from an indifferent circumstance of time, to an essential piece of Gods service. 2. How doth he prove they never preached but in the night? 3. Otherwise where is the alteration? May not we occasionally have a Sermon in the night?

But I pray observe the words. *Acts 20.7. And upon the first day in the week when the Disciples came together to break bread, Paul preached unto them, and continued his speech till midnight.* Now because it is said *the first day of the week*, Paul preached to them, therefore Mr. Brabourn concludes *he only preached in the night*; Or else he dreams it, because it is said, *Paul continued his speech till midnight*. Now ten to one but he conceits *Paul stood but his hour* (because himself hath no longer patience) and so he began his Sermon about 11. of the clock, how else he should conclude that he never preached at *Troas*, but in the night, because the Text saith, he preached the first Day of the week, I cannot tell, I would fain reconcile him to sense, if I could. Possibly he holds, that the Day began when the Sun set, I cannot tell, and if he thinks the morning of the Sabbath is about 7. or 8. of the clock on Saturday night, he should do well to tell us, how the women came early in the morning to the Sepulchre, *Luke. 24.1.* which early was at the rising of the Sun, *Mark 16.2.* Now how this could be early in the morning, when the morning began twelve hours before, I cannot tell, so that I must leave him perplexed in his own non-sense, having shewed he saith nothing to the purpose, though the Text had been for his purpose to have proved a preaching at night.

6. But his sixth instance is simpler than all the rest.

Because John was in an extasie, on the Lords day, *Rev. 1. 10, 11.* and Peter fell into a trance, *Acts 10. 10.* and the Prophets had extraordinary Visions, *Dan. 8. 1, 2.* & *Ezech. 1. 1.* Therefore Church-government also may be altered.

As if the Prophets could have Visions, and the Apostles fall into Trances when they pleased, his Argument is thus.

If the Lord hath pleased to alter his ways of discovering himself to his People, then we also may alter his Ordinances as we please.

Is not this profound Logick, think you? 'Tis pity the man spent

spent no more time to learn to use the little Reason Nature gave him.

His last instance is from the Civil Government of the Jews, 7.
that was altered from Judges to Kings; and Samuel and De- Mr. Brabourn.
borah were Prophets and Judges.

This Argument looks as if it would fight two ways. Either thus,

*If God altered the Civil Government of the Jews,
then we may alter the Government of the Church.*

Good Logick, 1. Here's an arguing from Gods act to our act. 2. From a Civil Government to a Church-government:

But it may be intended it should strike thus.

*If under the Jews the same might be Church-officers
and Civil Magistrates, then it may be so now.*

*But under the Jews the same might be Church-offi-
cers and Civil Magistrates. ————— Ergo.*

We deny the major, God appointed it so amongst the Jews, if he can prove that God hath so appointed amongst us, he saith something.

Nor were extraordinary Prophets (as Prophets) if they were no more) standing Officers of the Jewish Church.

And now I have shewed the vanity of all his Proofs brought to prove that we may alter the subject of Church-government

He shuts up this Paragraph with a pretended Answer to two Objections.

The first Objection he states is, pag. 23. *If Christ left things* Mr Brabourn.
so alterable in his Church, then he was not so faithfull in his
Church, as Moses was in the things of God, Heb. 3. 5. 8. 5.
This he wipes off, by telling us that Moses ordained many Sa-
crifices and Ceremonies now altered.

1. But I answer, 'Tis an easie thing, first to make an Objection, an then to answer it. I confess I have heard this medium used to prove that *Christ established a Government in his Church*, but never to prove it inalterable. But seeing he hath started it, let me try what may be done with it; from that place, Heb. 3. 5.

Either

Either the Government Christ settled in his Church under the Gospel is inalterable so long as that Church lasteth, or else Christ did less as a Son in his own house, than Moses did as a Servant. The Reason is plain, because Moses established a Form of Church-government inalterable while the Jewish Church lasted. But Moses did not do more as a Servant than Christ did in his house as a Son, Heb. 3. 5, 6. — Ergo.

Pag. 23.

Now let Mr. Brabourn answer the Argument if he can. The second Objection he starts is from 1 Tim. 5. 17. where he saith, *Ministers are called ruling Elders*, and *Matth. 18. 17. Tell the Church*; and the *Keys* were given not to the Magistrate but to Peter, and the *Bishops* are called *Angels of the Churches*, *Rev. 2. 1.*

With all these he makes wash-way, pag. 24. 25. 26. 27. confessing it was so indeed, but the case is altered since there was a Christian Magistrate in the Church, and this is this Rabbies opinion: But did Christ say to Peter, *I give thee the Keys till there be a Christian Magistrate?* or did he say, *Tell the Church, till there be a Christian Magistrate?* Till he proves this he hath said little to the purpose.

Much angry he is at the Books lately written about Church-government, and amongst others, at the incomparable Book called *Jus divinum Regiminis Ecclesiastici*. I have heard many Dogs bark at that Book, but never yet could see any dare fasten upon it; when Mr. Brabourn hath well answered that Book I dare undertake to yield him the cause.

And thus Reader, thou seest how pitifully this Disputant hath proved that Church-government may be altered; and surely he that cannot prove it may be altered, will come short in proving it must be altered. But lets try him at that.

CHAP.

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CHAP. V.

Wherein Mr. Brabourn's two first Non sequiturs by which he would prove Church-government ought to be altered, are discovered.

NOW he comes to prove that Church-government ought to be altered, and for this he thinks he hath seven Arguments, (I am afraid they will not prove so many.) His first Argument is drawn from a *dreamed inconsistency* betwixt the Civil and Ecclesiastical Government. His Argument lickt into shape is this:

That Government which is inconsistent with Magi- Mr. Brabourn.
stra yought to be altered. We y'eld that.

But the Government of the Church in the hands of Ministers and Elders is inconsistent with Magistracy. This we deny as an impudent scandal.

He would prove it, 1. By telling us *it belongs to the Magistrate to summon to his Court the scandalous persons accused of whoredom, drunkenness, &c. to hear and examine Delinquents, and judg whether guilty or not guilty, &c.*

But how doth this prove the business? It belongs to the Court of the *Upper Bench* to summon Delinquents, to hear and examine, and adjudg crimes, it belongs also to the Court of *Chancery* to do the same; are these two Courts therefore inconsistent one with another? Those things are *inconsistent* which cannot stand with one another. But Mr. Brabourn pag. 28. fals off his Argument of *inconsistency*, and cries *what need of it?* All things that are useles are not inconsistent (Sir) *What need hath the Church of God of such teachers as cry down the Lords Sabbaths?* but yet they are not inconsistent with the Church. But (Sir) there is a need too, there is *Necessitas Præcepti*, God hath ordained such a distinct Government, therefore there is need of it.

God hath established Admonition and Excommunication as his Ordinances, and no where betruſted the Magistrate with

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with

with the dispensing of them, therefore there is need of them.

For those idle *Similes* pag. 28, 29. as they prove nothing, so they are not worth taking notice of, when God sets two Suns in the Firmament there will be need of them.

Page 29.

In the next place he would prove their inconsistency, because he dreams *that the Minister will examine, judge, and censure the Magistrate, and the Magistrate do the like by him.* Indeed if necessarily they destroy one another they are inconsistent.

But I know no necessity of that. The Magistrate ought to be subject to ecclesiastical censures, and the Minister to civil Laws, and the due execution of each Office strengthens both; if any such effects happen, it will be through corruption of persons, which is not sufficient to justify a confusion of divine Ordinances; I deny therefore that this mutual quarrelling follows from these two Governments set up distinct *ex natura rerum.*

3. Mr. Brabourn. Page 30. Thirdly, he would make us believe they are inconsistent, because he never read of any persons punished twice for the same fault in Scripture, nor any where else.

1 Cor. 5.

His reading I suppose is not very great; but I suppose Mr. Brabourn will grant me that men ought to be punished by the Magistrate for Incest, and I am sure we read the Apostle commanding an ecclesiastical censure for it, so that it is not inconsistent upon this account. Mr. Brabourn must make the Pope of something greater antiquity than his friends could ever prove him, if he holds to this Principle, that before his time there was no Ecclesiastical Government distinct from the Civil. Surely the Pope was not known in *Constantines* time, nor of many years after, in all which these two inconsistent things had a being in the same world.

Mr. Brabourn. The latter part of the 30. and part of the 31. Page he spends railing on the Pope, and tells us of a strange power he hath to make two inconsistent persons consistent; pag. 31. he pays *Prelates, Presbyterians, Independents.* Surely this man is an *Ishmaelite, his hand is against every one.* In the latter part of his 31. Page, he confesseth that in the *Apostles days, and for near three hundred years after, the Clergy had a jurisdiction, but the case he tells us is now altered.*

But I pray Sir, had not the Clergy (as you call them) an authority after those three hundred years were out, for the three hundred next years, most of which time had Christian Emperors? if they had, how were the two Governments inconsistent? if you say they had not, you betray lamentable ignorance, and *Bonifacius tertius* I think was the first Pope, who was about the year 608. saith *Junicus*; then these two Governments are not inconsistent. Besides, was Episcopacy inconsistent with Magistracy in England? or Classial Presbyteries in Scotland? or are Congregational Presbyteries inconsistent with the Magistrate in New England? it argues great impudence, to dispute against Experience. I come to his second Argument.

Whatsoever he saith was taken up in a case of necessity, or upon an extraordinary occasion, ought to be removed (so it should be) when the occasion is removed. Mr. Brabourn

We would have believed this without four sides of impertinent discourse to prove it, where he doth but repeat over and over again what he said before, to which I have said enough. But pag. 35 he fals upon cursing the Synod, for telling the Parliament those three Texts, *1 Cor. 16. 1, 2, 3. Acts 20. 7, 8. Rev. 1. 10.* Prove that the Lords day ought to be our Christian Sabbath; and he tels us, *fearfull will be our reckoning at the day of Judgment, for deceiving the Lords people thus.*

When a Dog cannot bite we must give him leave to grin. I will stop his mouth for this anon with a stopple of his own making. But to his Argument we have granted his major, now he assumes.

But for Ministers to exercise the power and jurisdiction over the People, &c. was extraordinary in the Apostles days, and taken up in a case of necessity. — Ergo, This is false.

He would prove it, but hath nothing to say, but onely,

1. *He never read the Priests or Levites in the Old Testament had such a power.*

The fault was in himself, I have shewed him where he might have read it. No, nor he hath not read where Ministers in the New Testament had ordinarily such a power.

He hath already granted us more than once they had, *Oportet illum esse memorem*. But, 2. He tels us, if they had, it was a case of necessity, because there wanted a Christian Magistrate. This is the *ἡ ἀνάγκη*, here he begs the Question, and proves *idem per idem*, for he is to prove that it was extraordinary, and onely in a case of necessity. Let him prove that this Power was put into the hands of Church-officers meerly for want of a Christian Magistrate then in the Church. I shall need add no more, this is enough, Reader, to let thee see what an Antagonist I have.

CHAP. VI.

Wherein Mr. Brabourns third thing called an Argument is found not to answer to its name.

Brabourns

I Come to his third Argument, pag. 37, 36, 37, 39, 39. He first proposeth his Argument. Secondly, then answers an Objection. His Argument is drawn from the Texts of Scripture, *Mat. 20. 24, 25, 26. 1 Per. 5. 3. Luke 12. 14.* It must be reduced to this form.

What Christ and his Apostles forbade the Ministers of his Gospel, and what Christ refused himself as a Minister to do, that is unlawful for Ministers to do.

But Christ and his Apostles forbade Ministers to excommunicate, and Christ himself refused to do it. — Ergo

We grant the major, and deny the minor, which he thinks these Texts will prove.

The Argument from them must be this or nothing.

Those who forbid Ministers to be like the Gentiles, having domination over others, and to Lord it over Christs Heritage, those forbid Ministers to excommunicate and exercise Ecclesiastical Discipline; and he who refused to divide an inheritance amongst

amongst Brethren, refused Ecclesiastical Discipline.

But Christ and his Apostle Peter forbid Ministers to be like the Gentiles, having domination over others, and to Lord it over Christs Heritage, Matth. 20. 24, 25, 26. 1 Pet. 5. 3. And Christ himself refused to divide an inheritance amongst Brethren, saying, Who hath made me a Judge over you? Luke 12. 14. — Ergo.

We grant the Assumption, but surely ignorance hath pitifully muffled his intellectuals, that sees not the non-sense of the major. Is there no difference think we, betwixt having domination over others, like the Gentiles, and ruling others by Church-discipline? betwixt Lording it over the Lords Heritage, and ruling the Lords Heritage; betwixt dividing an Inheritance, and governing the Church?

If he argues thus, (which he must, if he speaks sense.)

To have domination, and to Lord it over others is forbidden.

But they that govern in the Church have a Domination and a Lordship.

Therefore that is forbidden them.

We will tell them that he argues, *à dicto secundum quid ad dictum simpliciter*, which is false Logick, and that there are four termes in his Syllogism. Domination and Lordship being taken in one sense in the major, and in another sense in the minor. If he says that all sort of Domination is forbidden, We deny his minor, and desire him to prove it, in the mean time we will give our reasons why we deny it.

For the words it is plain that they immediately follow the mother of Zebedees ambitious Petition (who dreaming of a temporal Kingdom Christ was to have, had be spake great places for them) upon this Christ having told her, 1. They could not drink of that cup. 2. That it was not his to grant. 3. He calls the other ten Disciples, and says unto them, *οὐδὲτε ἐν οἷ ἄρχοι-
τε*, &c. so that he doth but forbid them that Rule and Domination they asked, which was not a Rule in the Church, but a great power in the world which they dreamt of.

But secondly, the words used are *καταχεῖν* and *κατεξιστάζειν*.

Erasm. Annot.
ad loc.
Beza ad loc.

ov. The Preposition *κατά* in both words, is taken in *malam partem*, so the Apostles are onely forbidden Tyrannical Rule, not all Temporal Dominion, this is *Bellarmines* Criticism and *Erasmus* his note in locum, but *Beza* deservedly rejects this Criticism. Thirdly therefore

3. It is the general sense of Protestant Expositors, that all such kinde of Rule as secular Magistrates exercise, is here forbidden the Ministers, and indeed the usage of this word by the *Septuagint* for any such Rule, *Gen. 1. 24. Jer. 3. 6.* the usage of *κατακυριεύειν*, instead of this word, *Luke 22. 25.* where the same story is recorded, and the *Syriack* versions rendring it in both places by the same word, is sufficient to convince a rational man of it, especially if we consider, that the force of the Preposition *κατά* is sufficiently exprest, by the addition of *in or super*, and that Christ himself is said by the *Septuagint* *κατακυριεύειν*, *Psal. 110. 3.* that the vulgar *Latine* translate it no more than *non dominans*, for which *Erasmus* is angry, and hath added in his margin *Dormitatio interpretis*, forgetting that, *Aliquando Bonus dormitat Homerus.*

3. 'Tis granted then that all temporal Rule is forbidden in Christs Ministers, (let the old *Togati Justitiani*, and the late *Colonel and Captain Ministers* look to it) but 'tis as certain that Ecclesiastick power is not forbidden them, for this the *Gentiles* never exercised over their Subjects, nor was this asked by the mother of *Zebedees* children for her sons.

4. But fourthly, suppose we should grant him that some Ecclesiastical Domination is here forbidden, yet it will amount to no more than Popery and Prelacy, which maintain a Domination of Ministers over one another; for Christ doth not say, he amongst you who will rule over the People, let him be as a Servant, but *ἀλλ' ὅς ἐάν θέλω ἐν υμῖν μίσος γενέσθαι*. We will allow *Mr. Brabourn*, (though not from this Text,) that all Ministers are equal, and are not to domineer over one another, let him make the best he can of it.

5. Lastly, if Jesus Christ had here expressly forbidden his Disciples and his Ministers all Ecclesiastical Discipline, he had contradicted himself in what he had said before, *Matth. 18. 16, 17, 18.* and the Apostles had as often contradicted their Master,

ster, as they set up any Rule in their Churches, or given any commands for the exercising any such Rule, as *Rom. 12. 7, 8.* yea, and as I remember, Mr. Brabourn hath confest twice or thrice that Christ lett the Rule of the Church in their hands: but enough hath been said to shew the simplicity of this cavil.

If Mr. Brabourn hath Logick enough to finde out the fallacy of this Syllogism, it will serve for a Glas to see the fallacy of his own in.

Qui natus est ex muliere non est Aeternus.

Christus natus est ex muliere. — Ergo, Christus non est Aeternus.

It will ly upon him to prove that the Precept is not τὸ ἐν μέρεσι λεγόμενον, which he applies, ὡς ἀπὸς ἐκλήσεων.

His next Scripture is, *1 Pet. 5. 3.* μὴ ὡς κατακυριεύοντες τῶν κλήρων, neither as being Lords over Gods Heritage. His Argument is this.

If it be unlawfull for Church-officers to Lord it over Gods Heritage, then it is unlawfull for them to exercise Ecclesiastical Discipline.

But it is unlawfull for them to Lord it over Gods Heritage.

We deny his major, the Officers of the Church may exercise Church-discipline, and yet not Lord it over Gods Heritage; the Argument is sick of the same fallacy with the other; it is a tyrannical Rule that is forbidden, not all Rule; the Elders that rule well are worthy of double honour, *1 Tim. 5. 17.* and *Rom. 12. 8.* those that rule are bid to do it with diligence; and the Hebrews are bid to remember to obey, to salute them that had the rule over them, *Heb. 13. 7, 17, 24.*

The Apostle doth onely by these words teach, that Ministers have not a kingly power, but a pastoral care over their Church committed to them (saith Beza) and if the Apostle had meant Beza ad loc. to exclude all rule by these words, surely he would not have commanded the Elders to take the oversight of the flock, ver. 2. he taxeth a preposterous Rule, saith Mr. Calvin: and though it Calvin. ad loc. be not always true, that κατακυριεύω signifies a tyrannical Rule, yet it is a very frequent usage of κατα in composition to incline the word to a worse sense. This I take to be the true sense of the words,

words, without which the Apostle cannot be interpreted in with a consistency to himself. Though I might puzzle Mr. Brabourn by telling him 'tis $\chi\lambda\eta\rho\theta$, that is there used, and so here onely Domination over the Clergy is forbidden, in which sense many of the *Latin Fathers* expounded it, but it is deservedly rejected by *Estius, Calvin, Beza*, and others.

Mr. Brabourns third Text is, *Luke 12. 14 v. 13. One comes to Christ, and would have him speak to his Brother to divide the Inheritance with him, And ver. 14. he said, Man, who made me a Judge or Divider over you? Let us argue now. But first observe.*

1. Here is but an Example of Christs, whose Example doth not always oblige; for Mr. Brabourn may as well conclude that we ought not to baptize children, or any other, because *John 4. 2. Christ baptized none.*

2. We will yield him, that here Christs Example obligeth us. Let us see what will follow.

If it be unlawfull for us to divide Inheritances, then it is unlawfull for us to excommunicate or judg in Ecclesiastical causes.

But it is unlawfull for us Ministers to divide Inheritances. ———— Ergo.

The *minor* may be true enough, but I believe Mr. Brabourn had need ask day to prove the *major*.

If it be unlawfull for Mr. Brabourn to write against the Sabbath, then it is unlawfull for him to write Books.

But it is unlawfull for him to write against the Sabbath. ———— Ergo.

I dare undertake to prove the *minor*, the *major* I leave to Mr. Brabourn's judgment to be compared with the other *major*.

But he is aware of our answers, therefore pag. 36, 37. he tels us, left we should say,

1. *That it was a Civil Power was forbidden them.*

2. *That it was a tyrannical Lording was forbidden them.*

He tels us, we grant him the Question, if we grant him that Civil Power is forbidden, for this Ecclesiastick Power is Civil Power.

Whether

whether we have granted him the question or no, I know not, but I am sure he hath pitifully begg'd it, 'tis out of pity to his want of Logick if we have granted it. The upshot is this, if we will grant Mr. Brabourn, that all kinde of summoning and excommunicating is civil power; And 2. that civil power is forbidden us Ministers; then he will prove, that we are forbidden to excommunicate. If Mr. Brabourn will grant me that old Hofiers make but young Divines; And 2. that he was an old Hofier; I hope with a little help I may prove him a very young Divine.

As to the second he tells us, that the texts expressly forbid all rule. What texts I wonder? that in *Matthew* forbids only such as the Gentiles exercise, that in *Luke* only dividing the inheritance. That in *Peter*, only such a Lording, as is yet consistent with the Elders oversight: of the Elders *ver. 2.* and the submission of the younger *ver. 4.* But he tells us, *Christ could have exercised authority without pride*, but he would exercise none, nor do we plead for any in secular affairs, which is the Magistrates work; he tells us further, *That the Disciples were never* Pag 38,39 *like to be Magistrate*, therefore it was not that power they were forbidden. This is nothing to the purpose.

2.

1. They might have aspiring, ambitious spirits, and those were forbidden them.

2. They might domineer over their brethren like Lords, though they had no legal authority granted them, this also is forbidden.

In his 39. page, he grants us that Christ (for all this) did in a case of necessity grant a power to the Ministry. I never heard before that Christ was put to his shifts, surely he could have made a Christian Magistrate if it had pleased him, or at least left it as his express will that *Peter* should deliver up the Keys to him when he should be in being. But he did neither of these, and therefore our *Theophilus* doth but dream of a necessity.

CHAP. VII.

Wherein the absurdities of Mr. Brabourns fourth and fifth Arguments to prove that the Subjects of Church-government ought to be altered, are made to appear.

HIs fourth Argument, pag. 40, 41, 42. Stript of the impertinencies of expression, with which he hath clothed it, is this, *Such Offices as are a burthen to the Minister, and hinder his studies, ought to be taken from him.* This he proves by *Acts 6.2, 4.*

But the Office of ruling is a burthen and hinderance to a Minister, and hinders his Preaching and Praying, &c. This he proves in a wilde discourse, p. 31. *Ergo.*

I answer, 1. To the *major*. Such Offices as are a burthen to the Minister, and necessarily hinder him in his great work of Preaching and Praying, &c. ought to be removed from him, provided they be not such as God hath laid upon him; for otherwise the Argument will serve to prove, Ministers ought to leave *catechising, visiting the sick, &c.* which are parts of his ministerial work, so is Church-government.

2. As to the *minor*; I answer, that the Office of ruling ought to be no burthen, and need not be any hinderance to a Minister, as to that due proportion of other duties which lies upon him. I believe Mr. Brabourn might take his share in Church-government, and not much hinder his studies for Preaching of late.

But pag. 42. Mr. Brabourn is afraid *we will be angry with him for this, and to this purpose he tels us, he would onely have that taken off us, which we should desire to be rid of, that we might study better things.*

1. Really Sir, not I, I have been merry with you now and then, and shall be so possibly again ere I have done, but for anger I see no cause, except your Arguments were harder, then indeed they might anger us, but they are all tied with riding-knots, pull either end and they are undone. Whether our Lord Jesus Christ will be angry or no, see you to that.

For

Theophilus Brabourn.

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2.

For the study of *better things*, Sir, we scarce know better things than those which belong to the Kingdom of our Lord Jesus Christ, but if you had studied better things than either of the two Books you have printed speak you to have done, you might possibly have had more comfort at the great day. You have denied Christ to be Lord of the Sabbath in a former Book, and here you have denied him to be *Lord of his Church*. I fear he will let you one day know, you had better have been studying better things.

I come to his fifth Argument, pag. 43, 44, 45, 46, 47. The Argument is this,

When circumstantial of Government prove scandalous to those within, and to those without the Church, they ought to be altered. Mr. Brabourn.

But Church-officers are but circumstantial, and the power residing in them gives scandal to those within and without the Church.

To make good this Arguments, here must a great deal be proved. I wish we finde but half of it sufficiently proved.

First the *major* is very questionable, whether *Circumstantial of Church-government* ought to be altered as often as they give any offence. I believe we must change every day then. I cannot therefore allow the *major*, without these two cautions:

1.

1. Provided the scandal be *justum*, not *acceptum* onely, a scandal taken, but *datum*. 2. Provided that the scandal be universal; for if we should alter the circumstantial of Worship or Government as often as a giddy-headed Weaver or Hosier, or the like, tels us he is scandalized, I know not when we should have done; with these two cautions I allow his *major*, though he hath not proved it from the instance of the Brazen Serpent, which though it was set up at Gods Command, yet, 1. *It was no piece of Church Government*, so nothing to this case. 2. *No established piece of the Jewish worship*. 3. *Plainly set up, as an expedient for a present exigent*, to cure the people stung with the fiery Serpents, *Numb. 21.* and when the fiery Serpents ceased, what needed the Brazen Serpent? 4. *It was palpably abused to idolatry.*

Scandalum non est nisi mala rei exemplum adificans ad delictum, Tert. in lib. de veland. Virgin.

He is aware of the last, and therefore p. 45, 46, for fear we should say so.

F 2

He

1. He tells us first, all our sins together about Church-government, are as much as idolatry. We are apt to believe that in this contest about Church-government there are very great sins committed, but we desire to know whether the greatness of these sins ly at the doors of those who contend for Christs right, or of those who oppose it, of which Mr. Brabourn is one.

2. Secondly, he tells us, there is a difference between abolishing and altering a thing, he would not have Church power abolished but altered, and put into the hands of civil Magistrates. There is indeed a difference between abolishing and altering, sometimes, but not when the alteration implies an abolition. When wood is altered into fire, I suppose there is no great difference between alteration and abolition, when Church-government is wholly made a business of civil power, I understand no difference between alteration and abolition.

3. Thirdly, he tells us, there is an *heart-idolatry*, and of this he would make us believe we are guilty in pleading for the Government of the Church in the hands of Church-Officers, but he must first prove, that it is not the will of God it should be in the hands of proper Officers, for if it be, Mr. Brabourn may be guilty of profaneness in entitling others to it, sooner than we of idolatry, in pleading for Christs Laws to be observed. So much for his *major*.

2. But how doth he prove the *minor*? Therein are two hard things to be proved.

1. That the subjects of Church-government are meer circumstances, I have heard of *time* and *place* being circumstances; (yet they are not so in all cases neither) but never of this simple notion before.

2. Secondly, he must prove that they are a just scandal to those without and within the Church.

The latter he would do, v. 44. *He thinks that if Turks or Jews lived amongst us, seeing our wranglings about Church-government, they would hardly turn Christians.*

1. But what is this to the purpose? These are the faults of persons; if the world were not so full of men of Mr. Brabourns spirit there would be no wranglings, but the Government of Christ would quietly rest in the hands of his proper Officers, and then the

the *Turks* and *Jews* would have no cause to be offended. I believe 'tis out of conscience to the *Jews* conversion, that Mr. *Brabourn* is so stiff for the observation of the *Jewish* Sabbath too, if to gratifie the *Turks* he would be circumcised too, doubtless it would take away a great deal of scandal that the *Turks* take at him.

But the *Papists* (he thinks) laugh in their sleeves, to see how they have set *Puritans* together by the ears, and how zealously we maintain *Peters Keys* in the hands of their *Pope*. Let them laugh that win; though *Puritans* be together by the ears too much, yet they have each of them a hand to spare for the *Papists* ears, and Mr. *Brabourns* too. 'Tis want of reading, or else of goodness, or both, that makes our Author say, we plead for the *Keys* in the hand of the *Pope*. They would have the *Keys* for *Peter* as *Bishop of Rome*, we onely plead his right to them as a Church-officer.

He thinks 'tis a scandal to those within the Church, but he onely proves that the wranglings about them are so, which is nothing to the purpose. 'Tis a scandal to me and all good men, that Mr. *Brabourn* (being made of an *H*ier a Minister) should employ his Talent no better, than in writing against the Sabbath, and against his Masters kingly Power, doth it therefore follow it would be a scandal to me, if he (remaining a Minister still) would preach the Gospel faithfully, and plainly, and powerfully?

But he tels us, it is sinfull to God. What is? Is this sinfull, that the Government of the Church should be in the hand of Church-officers? if he prove this 'tis something, but he onely proves that our quarrellings about it are sinfull. Thus Mr. *Brabourn* cries *Whore* first, to make us believe he is honest. If the world were not so full of such wretches, as this Author, these contests would be fewer than they are, and less sin committed by them.

He tels us,——If *Christ* be the Head of such a Church, (with grief be it spoken) he hath a sinfull and schismatical Church, and a filthy, dirty, and nasty Spouse to his wife. I could easily grant all this (as to Mr. *Brabourns* own person, and those of his conscience) but that these are no essential parts of

Christs Church amongst us, but meer Church-warts, which might be pared off, and the Church live and be more comely without them.

CHAP. VIII.

Wherein Mr. Brabourns sixth and seventh pretended Arguments for the alteration of Church-government, as to the subjects of it, are proved Whimsies.

I Am come to his sixth Argument, which he hath done us the favour to put into a Syllogism.

Whatsoever Authority, Power, and Jurisdiction over the People is properly the Christian Magistrates, ought to be taken from the Minister, and put into the Christian Magistrates hands. This is undoubtedly true.

But the Authority, Power, and Jurisdiction over the People about spiritual Excommunication, in summoning, judging, and censuring them, is properly the Authority, and Power, and Jurisdiction of the Christian Magistrate.

This I suppose will be hard to prove, and therefore I will spare the Ergo a while.

Three tricks he thinks he hath to prove it.

I. *David (he tels us) Hezekiah and Josiah did exercise their Authority about spiritual things, commanding and ordering the Priests and Levites about their spiritual Sacrifices for sin, and about the Pasover, 2 Chron. 35. 1, 2. and what Psalms to sing, 2 Chron. 29. 30. 2 Kings 23. 21. — So he tels us, the Christian Magistrate hath power about Excommunication, &c.*

I. *Mr. Brabourns As and So are at a thousand miles distance. Our question is not whether the Magistrate hath any Authority about spiritual things, we grant he hath, and that he may and ought to command Ministers to do their duty in Praying and Preaching, &c. but the question is, whether he hath any Authority*

city to administer in spiritual things. Let Mr. Brabourn prove that David, or Hezekiah, or Josiah, meddled with judging of the clean and unclean, and then he says something, otherwise he may hold his tongue to better advantage; so much for his first whimfie, which we answered before.

Secondly, he tels us, St. Paul commands, that every soul should be subject to the higher Powers, and Christ was subject to heathen Magistrates, and paid Tributes, and owned the Magistrates Power, John 19.11. Now he tels us, though heathen Magistrates had no care of the duties of the first Table, yet Christian Magistrates who succeeded them, and derive their Authority from these Texts too, ought to exercise their Authority for the advancing both of duties of the first Table, and also the duties of Christianity. Whence it follows, that the Christian Magistrate ought to exercise his civil authority over the People about spiritual Excommunication, &c. 2.

Hence it follows, &c. whence I wonder? from the Scriptures, or from Mr. Brabourns grave *aur & eqn*? if it follows from the Scriptures it must be thus.

If we must be subject to the higher Powers, if Christ paid Tribute to heathen Magistrates, and owned them; then the power, and authority, and jurisdiction over the People about Excommunication, in summonings, judging, and censuring them, is properly the power, authority, and jurisdiction of the Civil Magistrate.

I wonder how this will be proved, that because Christ was subject to the Magistrates in temporal causes, and the Apostle bids us be subject (in such things as they have power to command in) therefore the power of Excommunication doth properly belong to them? It is one of the most lamentable consequences surely that ever was made.

If it onely follows because Mr. Brabourn saith so, It is no great matter though it doth.

His third *Gimcrack* is, a distinction which he hath got out of the *London Jus Divinum*, pag. 77. (which he doth not understand) they say, the Magistrate hath power *circa sacra*, about holy things, but not *in sacris*, in holy things. Now he would make

make us believe that the Magistrate, in summoning, and censuring should onely exercise a power *circa sacra*: but we must tell Mr. *Brabourn* that a Magistrate cannot do this, but he must act *in sacris*, for Church-government, Church-censures are holy things, and he that administreteth them doth *agere in sacris* sure. But suppose this were true, that the Magistrate might administer censures, how doth this prove he ought to do it? But it will ask more learning than Mr. *Brabourn* hath, to prove that the Magistrate may do it. In the mean time I could wish he would let that learned Book alone till he can understand it.

Page 52.

I come to his seventh Argument, which he ushers in strangely, telling us, that in it he will not at all consider his Question. In this alone doth he deal ingenuously; for any one would think in the reading of his other Arguments, that he never considered his Question, but here he openly professeth it, and indeed he is as good as his word. For his Question is this,

Qu. Whether the subjects of Government ought to be changed from the Minister to the civil Magistrate.

His seventh Argument is this.

If they be changed, then the Magistrate may change them, if he will, for it is indifferent, and if he doth change them, People must obey.

But they may be changed. — *Ergo.*

Is it not pity this man was ever taken from picking Stockins to be made a Minister?

1. Suppose we grant him all, yet he concludes not the Question; for he onely concludes, if they may be changed, they may be changed, but what's this to, *They ought to be changed*? Thus the man shews himself an honest man, as good as his word, for he told us this Argument should be nothing to the purpose.

2. But how doth he prove they may be changed? For this I suppose he would have us look back to what he said pag. 15, 16, 17, 18. to his pag. 27. I shall onely desire the Reader, to see what I have answered to him there

In his 52. p. & 53. & 54, 55. he answers an Objection, and spends time to prove that *England* may be called a National Church.

I shall

I shall not trouble my self with reviewing what he says about that. I clearly think with him we may be called a National Church, and have no great argument to the contrary, the best I have is, our not being in an order to censure such as our Author is for his two profane Books, which onely speaks us not Nationally Organical. Mr. Brabourn hath had an experience (as I shall shew anon) that we were a National Church in this sense once.

For what he sayth pag. 56, 57, 58. in defiance of the Christian Sabbath, I shall deal with him anon, this is but his old Vomit which he once vomited up before, and lick'd it up in the High Commission Court if he remembers.

In his 58, & 59. pag. he answereth an Objection.

The Magistrate may give his Power to the Clergy, &c.

To this he answers, *That it is unlawfull for them to take it, Matth. 20. 25, 26. 1 Pet. 5. 3.*

Whether it be unlawfull for Church-officers to take such Authority from the Magistrate, or no, I shall not dispute, nor have we any thing to do with this Objection, for we plead for it as given by Christ, not by the civil Magistrate.

'Tis true as to the publick exercise of it, we think it our duty to wait for the civil Sanction, if it can be had, but when we have it, we derive not our authority from it but from Christ. For his Scriptures I have answered them before; and what he sayth in defence of his Argument from them, pag. 60, 61, 62, 63, 64, 65. and I shall avoid Tautology as much as I can.

Onely he makes me merry, pag. 65, 66. telling us, that he hath gratified us with allowing us the distinction of Civil, and Ecclesiastical Power, which he might have rejected at first, but we shall see he can carry on his controversy, and yet allow us a rotten distinction to keep us. A rare Champion.

Mr. Brabourn.

His whole design hath been to prove, that both these Powers may be confounded, yea and ought to be confounded, yet he hath all this while nobly granted us a distinction between them. I will beg of Mr. Brabourn, till he hath got more Logick, hereafter to grant his Adversary no more than he needs must.

I wonder to read him, pag. 66. almost confessing in the Jewish Church a distinction of the Civil and Ecclesiastical

Power, who had before so boldly denyed it; pag. 9, 10, 11, 12, 13.

Thus thou seest, Reader, how well Mr. Brabourn hath proved that the power of Church-censures ought to be transferred from the Minister, &c. to the civil Magistrate.

But now he will prove that our Discipline is not onely Popish, and Prelatical, but also plain Popery. *The Devil is come down with great rage, for his time is but short.* We shall by examining this see whether Mr. Brabourn be *compos mentis* or no, or knows what Popery is.

CHAP. IX.

Wherein Master Brabourn (in saying, That the Church-government in the hands of proper Church-officers, is Popery, &c.) is proved, instead of the words of truth and soberness, to have spoke the words of falshood and madness, and little less than Blasphemy.

THe more he thinks of this Ecclesiastical censuring, the worse he likes it. Alas good man, 'tis pity he thinks of it so much, except it were to better purpose. He thinks 'tis plain Popery. Before he had given his tongue this liberty he should have done well to have remembred what he hath so often told us, that Christ first established, and then left the Government in their hands, and that the Apostles exercised it, and he hath yet produced no Scripture-command for the alteration; then belike Christ established Popery. The Lord forgive him this Blasphemy. But why I pray should it be Popery just now?

E.

The Pope challengeth a Power to excommunicate Kings and other Magistrates, to do we.

What the Pope doth, let him answer, we challenge no power to censure any, but first such as are members of the Church. Secondly, such as being so become notoriously scandalous. Thirdly, such as having been once, twice, thrice admonished for their scandalous

Scandalous courses will yet persist in their contumacious courses. If the Pope challengeth no more, I believe he hath Gods Word on his side, but Mr. Brabourn may finde that the Pope challengeth another power over Kings more than this cometh to.

Secondly, *the Pope* he telleth us, *summons the People, examineth them, censureth them, so did our Bishops and their Chancellors, so the Presbyterians, Independents, &c.*

Mr. Brabourn is very unhappy at making So's.

The Pope claimeth a superiority as *Christs Vicar general*, we know no such Officer, we claim it as Christs right and proper Officers.

The Pope will excommunicate for causes not allowable in Gods word, we only in notorious causes, in which excommunication is justified by Gods word. Many other differences I could give him: For the Chancellours the Bishops employed, I know them not under the notion of Church-officers. If the Pope, or Bishop excommunicate none but notorious contumacious offenders, and do it in right order as they are Ministers, not by virtue of any prelation of power about the order of Presbyters, I have nothing to say against them. I think we may be guilty of such Popery and yet be better Protestants than Mr. Brabourn.

But thirdly, (he tels us) *as we do the same things with the Pope, so we do them from the same Text of Scripture, Mat. 16. 18, 19.* we acknowledg there is one God and three Persons, so do the Papists, both of us are agreed in it from the conviction of the same Scriptures, What then? Is it therefore Popery for us to acknowledg the Unity of the Godhead, and Trinity of Persons? We challenge the Keys from *Matth. 16. 18.* so doth the Pope. The Pope challengeth them as given to *Peter* as Universal Bishop; we challenge them as given to *Peter*, as a Church officer.

Page 70. He tels us he findes *three Popes in the Churches*, (that's strange, three Universal Bishops) *the first is the Romish Pope, the second the Diocesan Pope, the third the Parish Pope.* Mr. Brabourn may make a fourth, a nonsensical Pope. *The Romish Pope is the Father, (he says) the Diocesan Pope the Childe, the Parish Pope the Grand-childe.* The man surely

thinks himself witty, but I wonder what features he seeth in our faces, that bear proportion with the *Romish Pope*, if we be his Grand-children, I dare conclude him an unnatural father; for I believe he would gladly pluck out our eyes. He hath no more worth taking notice of. He rails a little, pag. 71. and chats at the *Brownists* to little purpose, pag. 72, 73. (whose patronage I will not undertake,) and pag. 74, 75, 76, 77, 78, 79. Talks to Magistrates a little, who (I presume) will be too wise to take his counsel. I shall therefore leave him to bathe himself in his own folly, and to gain a little more judgment before he troubles the world with any more Books.

CHAP. X.

That Mr. Brabourn, in what he hath falsely said in this Book concerning the Christian Sabbath, hath but licked up an old Vomit which he once threw up in the High Commission Court. Here also you have the Copy of his Recantation as an Answer to him.

BUt yet I must not let Mr. Brabourn go; as I went along in his Book, I observed him twice or thrice at least, flinging at the Sabbath, pag. 35. where he denounceth a *wo* to the reverend Assembly for abusing the honest-hearted Parliament, in making them believe that those three Texts, *Acts 20. 7. Rev. 1. 10. 1 Cor. 16. 1, 2.* prove that the Lords Day ought to be kept as the Christian Sabbath; and another *Wo* to all us Ministers (whom he calls) *blinde Guides*, for teaching our People so, and tels us, that without repentance our reckoning will be fearful at the Day of Judgment.

Again pag. 56, 57. where he is cursing us again, (like a Pope, with Bell, Book, and Candle) and tels us, that the Lords day is no more like the Sabbath, than a Cock is like a Bull, or a Man like a Mouse.

I do not intend to enter into a large discourse about the divine right of the Lords day, there hath been enough said to prove it, by

by Dr. Bound, Dr. Young, Mr. Bernard, Mr. Sheppard, Dr. Twiss, and many others, especially by those two reverend and learned men, Mr. Cawdry, and Mr. Palmer, which made me wave that discourse last year in my answer to Mr. Fisher. It is sufficient to me, That the fourth Commandment may be translated thus, *Remember to keep holy a day of rest unto me, six days shalt thou labour, and do in them all thou hast to do; But a seventh day is the Sabbath of the Lord thy God.* The precept as moral required onely one day of seven, and Christ is the Lord of the Sabbath, and those three Texts will prove Apostolical practice, and it is easie to prove the day of the resurrection was kept holy, and that day sennight again, as I have proved against Mr. Fisher, and Dr. Young hath sufficiently proved the practice of the primitive Church in it. I shall say no more now, but supposing this were truth, it ill befitted Mr. Brabourns mouth, as thou mayest conclude Reader from what I shall tell thee.

Responsorio
ad Erratica
Piscatoris.

יו
השכח

This very man Theophilus Brabourn wrote a Book twenty years since which he dedicated to the King, wherein he indeavoured to prove that the Saturday was to be the Christians weekly Sabbath, and the Sunday an ordinary working day. Very confident he was, defied his adversaries. He admonisheth the Bishops and the temporal state to restore the fourth Commandment to his ancient possession, and professeth he would rather suffer Martyrdom than betray such a worthy cause, &c.

V. Bishop
Whites Treatise
of the Sabbath in the
Preface.

While he was in his heat, he was converted into the High Commission, where being afraid to lose his ears, he made this open Recantation, (whereupon Bishop White (mistaken it seems) calls him an unfeigned Convert.)

V. ib. p 305,
306.

V Hereas I Theophilus Brabourn have been converted in this honorable Court of High Commission for Causes Ecclesiastical, for penning and publishing a certain Book entitled, [A Defence of that ancient Ordinance of God the Sabbath-day] wherein I have Rashly and Unadvisedly maintained that the Saturday of every week ought necessarily to be our Christian Sabbath-day, now in the time of the Gospel, according to the Rule of the fourth Commandment, I do now upon further trial, and better advisement, being in conscience convinced of

mine Error, sincerely confess and acknowledg that my said Position concerning the Saturday Sabbath was a rash and presumptuous Error: and by these presents I do here in all obedience and humility make my humble submission unto my holy Mother the Church of England, promising that I will ever hereafter carry my self as an obedient Son, in all peaceable and dutifull behaviour to my Mother, and to the godly Fathers and Governours thereof. And as touching the Sunday or Lords day, I do confess and acknowledg, that the same is an Holy day of the Church, yea and a most ancient Holy-day, and very honorable; for St. Ignatius who lived in the days of St. John the Apostle, calleth it the Queen and Princess of Days; And other of the Primitive Fathers do give the same Day very honorable Titles, and did exhort their Auditors to observe it religiously. And further I do confess and acknowledg that this Day is religiously to be observed, and upon the same grounds, and in the same manner, as is directed by the Canon of our Church, and Statutes of the Land.

Mark here Reader, how himself confesseth what he delivereth concerning the Saturday Sabbath, to be a rash and presumptuous error, and that he Rashly and unadvisedly maintained it, and professeth he was in conscience convinced of what he said, and how he humbles himself for it, and promiseth amendment.

For the Lords day, indeed he doth not say, it is moral, (it is like enough he would if the Bishops had put him upon it) he confesseth it an Holy Day, observed in the Apostles times, to be religiously observed, and in the same manner as our Canons or Statutes enjoin. Now may not we turn this wretches wo upon himself, and say, Wo to thee thou dissembeling Apostle, hypocrite, who repentest of thy repentance, returnest with the Dog to the Vomit, and the Sow to the wallowing in the mire again?

But his peevish Letter against the strict Ministers of the Gospel, which this Author at that time gave in to a member of the High Commission, which is recorded in Bishop whites Book pag. 307. 308. was enough to let the world know what last his conscience was made of, and that like a temporizing wretch, at that

that very time he dissembled with God and man, not knowing how to save his ears without feigning that they were the Puritan Principles that brought him to that errour.

But I shall have done with him, whose name stinks through all the Camp of *Israel*, and shall leave him to the Judgment of the great Day, concluding with those words of our Saviour, which (without due repentance) *Mr. Brabourn* will hereafter hear in a terrible manner.

But those mine Enemies which would not that I should reign over them, Bring hither, and slay them before me, Luke 19.27.

FINIS.

that you time he dumbled with God and man, not knowing
how to have his own out fighting but they were all un-
can P. eiples that brought him to that town.
But I shall have done with him, whose name shall be
through all the Camp of Israel and shall have him
to the Judgment of the great Day, according
with the words of our Saviour, which without
due reverence) Mr. E. shows will have his heart in
a terrible manner.

But those who I mentioned before, who were
rejoicing that they had seen the Lord, and
were all joyful.

PLATE